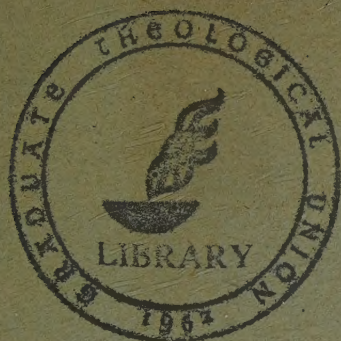


The New Christianity

A Quarterly Journal
for its promotion and interpretation



Responsibility and the Christian Order

John R. Swanton

The Church's Social Responsibility

Elisabeth Randall

The Problem of Race Prejudice

Betsy Schellenberg

Our Freedom to Think

J. R. Presland

Editorial and Book Reviews

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FREDERIC R. CROWNFIELD, *Editor*, 29 Reed Street, Abington, Mass.
MARGARET E. CROWNFIELD, *Assistant Editor*

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IN THIS ISSUE

JOHN R. SWANTON, who discusses *Responsibility and the Christian Order*, is an ethnologist, now retired, formerly connected with the Bureau of Ethnology of the Smithsonian Institution, Washington, D. C. This essay was presented at the Guest Night Program of the Massachusetts New-Church Men's Club.

In *The Church's Social Responsibility* ELISABETH RANDALL calls on the church to develop a social conscience. Miss Randall is a member of the Boston Society of the New Church and is on the staff of the Massachusetts Council of Churches. This article is based on a transcript of a talk given at the fall meeting of the Massachusetts Association of the New Jerusalem.

BETSY SCHELLENBERG is the Field Secretary of the American New-Church League. *The Problem of Race Prejudice* was given at Los Angeles, California, as a League Sunday address.

The REV. JOHN ROUS PRESLAND, author of *Our Freedom to Think*, is minister of the New-Church Society in Bath, England, and Secretary of the Conference Overseas Missionary Committee. Trained in the New-Church College, London, and ordained in 1908, he previously served as minister of the Blackpool, Willesden and Snodland Societies, and from 1923 to 1932 he was Secretary of the Swedenborg Society, London.

Responsibility and the Christian Order

JOHN R. SWANTON

A GOOD half of the sins of the world are sins of avoidance, sins indicated in our common expression "passing the buck," and avoidance of responsibility has probably occasioned more than half of the excuses. Although I do not know that anyone has yet tried to compile an anthology of excuses, it would undoubtedly make an interesting volume.

The earliest excuse of any kind in the literal narrative of Scripture is of the avoidance type and carries us back to the Garden of Eden. It is Adam's reply to Jehovah when he was brought to book for having eaten of the forbidden fruit of the tree of knowledge. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Adam lays the immediate responsibility upon his wife, which some women are unkind enough to regard as a male characteristic, but also you notice upon his Creator, "the woman whom *thou* gavest me," although it is nowhere recorded that Adam ever asked Jehovah to take his gift back.

But, all pleasantry aside, the literal sense of this episode has a lesson for us. Mankind has perennially excused himself for his failings, in the above case lack of will power, by blaming other human beings and laying the ultimate responsibility back on God.

The Old Testament list of excusers includes Moses, Gideon, Saul, and Jeremiah though each ultimately accepted the mission to which he was called. Most curious of all is Jonah's excuse. He fights against a commission to prophesy the destruction of Nineveh because, as he tells Jehovah afterwards, "I knew that thou art a gracious God and merciful, slow to anger, and of great kindness, and repentest thee of the evil," and Jonah shows his human frailty in preferring personal credit as a true prophet of doom to the higher mission that through his unfulfilled prophecy he could become an instrument of the Divine love.

Turning to the New Testament we read that a would-be disciple of Jesus replied to his summons, "Lord, suffer me first to go and bury my father." He was still under control of the past. But the outstanding avoidance excuse of all time was, of course, that

of Pilate. Although satisfied that there was no case against Jesus, "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, 'I am innocent of the blood of this just person, see to it.'" But he could wash away responsibility so, no more than could Lady Macbeth. In allowing an obscure citizen of an obscure province to be lynched he could not have foreseen that he was making himself one of the principal villains in a cosmic drama which would expand on down the ages.

RESPONSIBILITY AND GOVERNMENT

To let wrongs be perpetrated when one has the power to prevent them is, however, only one aspect of the case before us. Every man has responsibility within a certain area, even though he contributes but one small item to a total effect. A main difficulty faced by the Allied commanders in attempting to build a new order in Germany is, according to a recent broadcast by Edward R. Murrow, that while numbers of Germans are found ready to take orders, very few are prepared to accept responsibilities. And this reflects backward and helps to explain the rise of the Nazis to power and their ability to maintain themselves, as also the toleration of those shocking atrocities which are now revealed.

Absolutisms, whether of the old hereditary or the modern dictator type without historical background, often give an impression of efficiency not matched by democracies, but in no case has it been possible to insure a succession of absolute monarchs or dictators who could preserve this efficiency unimpaired and usually such states have periods of chaos which more than destroy any advantages reaped during absolutist regimes. A major argument against absolutist governments from the religious point of view is that the heads of such states tend to claim infallibility and this is in effect the assumption of a Divine authority. Indeed Godship has frequently been claimed by them. A democracy, on the other hand, by its very constitution confesses its finiteness. At any time there are usually at least two opinions as to the efficiency of a democratic government, and the majority of today may be the minority of tomorrow. Our government of checks and

balances is an expression of this idea, and although at times the divided responsibility delays needed reforms, the net result is all to the good. By including a two-party or many-party system in its set-up a democracy thus depends upon the responsibility of the individual and becomes stable, and in the long run efficient, as that responsibility is widely spread and conscientiously accepted. The totalitarian state purposely and systematically confines political activities to a limited circle, and will go to extremes to suppress criticisms of its actions. Its tendency is, therefore, either to oppose religion or to absorb it and usurp its functions.

The strength of a state depends upon the size of that element within it which has personal and not second-hand opinions regarding its activities. Swedenborg makes the same sharp distinction between those who see truths for themselves and those who merely accept someone else's beliefs: He says, "Spurious intelligence and wisdom is not to see and perceive, from within, what is true and good and thence what is false and evil; but only to believe that to be true and good, or false and evil, which is said to be so by others, and then to confirm it." (H 352). Again: "Angelic wisdom consists solely of this: that they see and comprehend the things they think." (F 4).

Let us consider some current international issues in the light of responsibility. I have pointed to the failure of Germans to accept it and the frightful results. One need not, I think, be a Soviet rhapsodist in holding that the Russian dictatorship has certain distinct points of superiority over the recently demised German Reich. In the first place, remembering the background of each, the new government of Russia has undoubtedly raised the condition of its people to a higher level, while the Nazi regime, arising in one of the most evolved and highly educated nations of the world, has barbarized it. A second point of superiority is lack of racial antagonism. A third is the fact the the U. S. S. R. idealizes labor regardless of national boundaries, and while this principle is in part vitiated by underlying nationalist tendencies and seemingly unfair exaltation of muscular labor to the exclusion of more intellectual services, especially those of a religious nature, the dogma has prevented the state from becoming bigotedly nationalistic. If this labor concept is sufficiently broadened, we can all accept it.

At its best, nevertheless, any continuing dictatorship is a menace to world welfare, for it is possible for the dictator, or at least a small clique, to prejudice the minds of its masses without any countervailing criticism of adequate strength. One trembles to think that a small personal offense on the part of Molotoff or Stalin might occasion a rupture between the Allied powers that would have ultimate results in the slaughter of millions of human beings all over the world. On the other hand, I think it is true that neither Churchill, Truman, nor Stettinius could carry personalities beyond certain limits without destroying their power among their own people. In democratic countries we have admittedly numbers of unintelligent voters, but we have at least two well recognized political parties, and therefore the unintelligent tend to cancel each other out thereby throwing power into the hands of thinking minorities. Totalitarianism, on the other hand, welds all the unintelligent into one party through which it destroys the intelligent and maintains itself in power. The unintelligent are in the main also the irresponsible and the cleanness and efficiency of government will be measured by the extent to which responsibility is accepted by the people under it. This will by no means be governed by party regularity, and those politicians who try to inculcate party loyalty are themselves exhibiting a trace of totalitarianism.

CHRISTIAN PATRIOTISM

Another danger in the one-party system is that party loyalty can be combined with another and an older loyalty, loyalty to the state. In Germany we have seen the end result of this process and should take warning accordingly. Even in America there is a dangerous tendency to identify patriotism with loyalty to the state, and along with it loyalty to any government that comes into existence and any laws it may enact. A party or clique that can possess itself of the symbols of power will secure the obedience of thousands who would condemn it utterly so long as it remained in the minority. That is what happened in Germany and it shows that, while trying to make our government truly representative, we should not assume that everything that government does is right because government does it.

Unquestioning loyalty to government is not identical with patriotism and is not a Christian duty. Under ordinary conditions in a democratic state the will of the majority will and should prevail. If minorities were never willing to submit, we might have such chronic civil war as was once the rule in Spanish America. But a truly democratic government makes it possible to secure reviews of its acts through the courts, and in questions affecting the conscience of minorities this is usually secured. The recent action of our Supreme Court in the case of Jehovah's Witnesses is a case in point, and undoubtedly the Court was right for it appears that Jehovah's Witnesses regard salutation of the flag as an act of worship and therefore idolatrous. Our own spiritual ancestors took that ground regarding sacrifices to the Roman Emperor, and were often thrown to the lions in consequence. To most of us salutation to the flag has no religious significance though the tendency to surround the symbols of our Government with ceremony has its dangers, and it must never be allowed to go too far. We may still quote against such a perversion that part of the first Commandment which other churches treat as the second, "Thou shalt not make unto thee any graven image or any likeness of anything in heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not bow down to them nor serve them." Though in the abstract I dislike creeds, I find little fault with the "Creed for an American" but there is one phrase to which I take exception. When I promise "obedience to its laws" I must have it understood that a law might be enacted which I would consider it my Christian duty to disobey. The Christian conscience must always take precedence of external authority.

WAR AND CHRISTIAN CONSCIENCE

This brings us to the very live question of participation in war. We have among us some "conscientious objectors" who refuse to take part on either side in any war whatever. To them, using a common phrase, "the means damn the end." Many more think it their duty to fight for their Government under any and all circumstances, holding that, if their country is in the wrong, blame rests not with them but with their rulers. However the poet James Russell Lowell says to them:

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'Taint your epaulettes and feathers
 Makes the thing a bit more right.
 'Taint the follerin' your bell-wethers
 That will save yer in His sight.

Ef yer take a sword an' draw it
 And then run a feller thru,
 Government ain't ter answer fer it.
 God'll send the bill ter you.

There is, however, a third group who lay primary stress on the object for which the war is waged and while regarding the means as important gives them a secondary position. They think that, if participation in war is invariably wrong, all police action is wrong also, and, if Government is solely to blame in starting an unjust war, it might be argued that only Adolph Hitler, or at most an inner circle of Nazis, is to blame for the present war and for all atrocities committed by the Germans. Men and women of this group believe that each must decide for himself or herself regarding cooperation with government in the case of any war.

Non-resisters, and those who assert the right of personal review in every emergency undoubtedly do accept their Christian responsibilities, but it is hard to see how those who follow their government blindly have done so, though sense of duty plays strange tricks with people at times. That the masses of mankind in Europe and America have not yet accepted their responsibilities as Christians is proven sufficiently by the existence of war itself in those areas. Either the majority are still pagans or they are willing to place pagans in power. In this particular Japan has a better excuse since she does not profess to be a Christian nation.

But Christians have responsibilities in connection with the internal affairs of their countries as well as international relations. When any war is over, we are immediately thrown back on the old problems of food, clothing, and shelter, the relations of capital and labor, the division of the returns of industry, and so on.

CHRISTIAN SOCIAL RESPONSIBILITY

Religious thought regarding reform, external as well as internal, has been divided between two schools. One believes that you must regenerate the individual and that the regeneration of society

will follow automatically. The other thinks that evils are due mainly to society and if conditions are changed, individuals will be changed in conformity with them. The first tends to regard man in whole or in part at fault and to lay the blame on him. The second tends to regard him as inherently good and to blame his environment. The first view has been the more popular in past times in the churches—very largely, one suspects, because individual sins are so widely shared that no one is singled out in the sermon and every hearer can imagine that someone else is hit, whereas current institutions are specific, are apt to be powerful, and many individuals owe their prosperity to them. Thus, the sin of drunkenness in the individual was attacked continuously and without serious repercussions until the manufacture of intoxicating beverages was assailed in *Deacon Giles' Distillery*, when the author was imprisoned and the fight was on.

We must, I think, concede something to both schools of thought. Evil does not exist in thin air but in individual human hearts. On the other hand it cannot well be denied that evil conditions react on men. Moreover, one of the first evidences of reform in the individual should appear in the reform of his environment. Otherwise the conversion is probably spurious. Swedenborg, it is true, speaks of man as inherently evil, as "gravitating to the lowest hell," etc. That is inevitable in a being to whom free will has been granted. His selfhood apart from God will be evil. But the fact is that man never is entirely separated from God.

Every Christian, then, has the responsibility of changing himself as far as he is able into the Divine image, but equally of helping to change the institutions about him into that image. We are so enmeshed in the customs of our time that we are often unable to see them in the light of heaven. To Plato slavery was a necessary institution, and to good old St. Paul not only was slavery essential, but celibacy was preferable to marriage. To Paul rulers were all divinely selected, including presumably Nero and Domitian, for he said, "every soul be in subjection to the higher powers, for there is no power but God, and the powers that be are ordained by God." "It was ungracious of Rome" comments Will Durant, "to destroy so accommodating a philosopher."

OUR CAPITALISTIC SYSTEM

Today we live under an industrial system very different from that of Paul's time or the feudalism that for many centuries succeeded it. I do not profess expert knowledge of the ins and outs of the capitalist system but one cannot live under an economic system in any age of the world without learning something about it. A capitalist unit is formed of a body of men who have come together for the performance of a certain service to the public, real or supposed. For this the public, or a fraction of it, returns, in one form or another, an amount which, if the organization is to continue, must at least equal the costs of the service. Profits in the early days of capitalism were limited mainly by the activities of rival companies, but where monopolies were granted, or where they evolved, profits usually had to be limited by governmental action. The core of the capitalist organization is its body of stockholders whose functions are best understood if we call them risk-takers. Some of these will be active in the concern, some merely passive investors. The corporation may add to its resources by issuing bonds or borrowing money in other ways. With all of these funds it builds its plant and hires its employees. In course of time such an organization may become very large, have numerous branches, huge sales forces with many publicity agents, and even a body of technicians with equipped laboratories.

The core of the capitalist organization is, as I have pointed out, the risk-takers, and it is because of the corporate assumption of risk, and the unwillingness of others to assume risk, along with the existence of an industrial civilization, that we have a capitalist system instead of something else. We may have a different system when other groups are found willing to assume risk. That is the crux of the matter and we are back again to the question of responsibility.

The principal advantages of the capitalist system are that it does work most of the time and that it does allow for a measure of freedom of enterprise though this is limited in certain directions.

The defects of the system may be stated as follows. First, in some fields monopolies are really necessary and profits, to be kept within reason, must be regulated. As most of these services are

essential, profits to investors are practically taxes on the public limited by law. On the other hand, profits in competing companies vary widely, and are sometimes of astronomical proportions which encourage financial manipulation at the expense of production. Moreover, the rise and fall of values tempts the public to make investments for rapid returns and this leads to stock gambling and to gambling of other kinds. The line between legitimate investment and gambling is sometimes difficult to determine. The capitalist system is also peculiarly subject to periodical depressions, there is a certain amount of wasted effort in the duplication of services, and much destruction of values in failures, said to amount to eighty or ninety percent of all new businesses. And finally, the contests for markets by rival concerns sometimes result in the absurd contradiction that one nation will go to war with another because the other will not buy its products, while at the same time one-third of the exporting nation is, "ill-clothed, ill-housed, and ill-fed."

But here the incidence of responsibility interests us particularly. Theoretically this resides in the entire body of stockholders, but in fact it rests with a limited number who may not actually own a majority of the stock of the concern. Thus we have the contradiction that many thousands of men who know nothing about an industry have a theoretical right to control it by virtue of stock ownership, while several thousand employees who at least know a little something about it have no such power. Attempts have been made to correct this by making employees also owners of stock but they have not proven altogether satisfactory because stockholders must be prepared to take losses as well as to receive profits, and few employees are so situated financially as to be able to do that however willing they might be. Nevertheless, the losses resulting from labor turnover are so great that there are distinct efforts to interest employees in the organizations for which they work which may have far-reaching consequences. One prominent concern used to maintain a banking service for its workers and returned a high rate of interest on their money. More important are the insurance and retirement systems which, it is claimed, have substantially reduced labor turnover in many industries. This means that more workers will have an intimate and a continuing interest in the organization which employs

them and that is certain to be reflected in an increased knowledge of its affairs on their part making them better qualified to introduce suggestions regarding its conduct than men whose sole interest is dividends. Enlightened employers are welcoming such a show of interest and enlightened employees are learning to appreciate the problems which management faces. Whether a complete industrial democracy will finally emerge we cannot say, but it seems evident that boards of directors are taking shop sentiment more and more into consideration and are becoming in some measure representatives of the opinion of the shop. All this arises, be it noted, from an increased and a wider assumption of responsibility. Labor unions which once fought merely for shorter hours and higher wages are now informing themselves regarding the economic problems of their several industries. I note that labor leaders and administrators have become fellow students in some courses at Harvard. In connection with the activities of unions, which cause so many excellent middle class people headaches, we must remember that very few of the advantages labor now enjoys were handed to them from above from a mere principle of justice. Sweat shops in the clothing industry which were a national scandal in the nineties, were ended less by legal action than by the organization of the needle trades in which Sidney Hillman took a leading part. I think that upon one occasion his organization came to the financial assistance of certain employers. Not a few enterprises have owed their survival to the loyalty of employees.

TRENDS AND IMPROVEMENTS

The abuses of capitalistic industry which its defenders must in honesty admit have resulted in suggestions for change, sometimes of a revolutionary character. Since political governments represent, in theory at least, the interests of the people as a whole and are not supposed to be trying to make money for one set to give to another, since some enterprises such as the postal and military services are conducted by them, and government has at times to step in to defend the "common man" against exploitation, why not, it is argued, let government carry along the key industries at least for the interest of the common man and all others? To this there are three principal objections. One is that

business is so complicated that no central body could be sufficiently well informed and sufficiently flexible to manage it. Secondly, under such a monopolistic system it is contended that, instead of thinking of the general good, each unit, and indeed each individual, would be concerned merely in personal advantage with resulting waste and inefficiency and ultimate loss in the long run to all concerned. Thirdly, the examples of totalitarian countries have shown us that a government clothed with such powers may get entirely out of control of the people it is supposed to serve and develop into an odious despotism.

A second suggestion visualizes the transformation of each industry into a kind of democracy in which control is placed with the entire working force. In a few cases shop cooperatives of the kind proposed have succeeded but when profits become significant the original body of workers has been found unwilling to admit others to the same privileges and the organization has reverted to a capitalist structure with the original workers as stockholders. Ordinarily, however, as in Russia in the early days of Communism, such cooperative shops have failed owing to the inexperience of the workers and their unwillingness to undergo personal sacrifices for the industry.

A more successful type of cooperation is the Rochdale system in which the separate units are purchasing agents for a group of buyers. In country districts they usually act also as selling agents for farm products and this is sometimes their major function. In certain sections cooperative organizations have multiplied sufficiently to establish wholesale centers, and before the war the British cooperatives owned steamships and plantations. The advantages to members in a cooperative lie partly in savings in distribution but still more in greater assurance as to the quality of what one buys. In this country cooperatives can hardly compete in prices with the chain stores, and organizations for the protection of consumers have so multiplied in recent years that the chain stores find "honesty is the best policy" even if it is not fervently desired by them. My feeling is that the advantages in the cooperative system lie less in those two old determiners of trade, price and quality, than (1) in the assumption of responsibility on the part of the cooperators which should be an excellent training in democracy and incidentally in economics, (2) in the fact that

when the movement reaches large proportions it is possible for cooperators to bring about industrial reforms by placing their purchases with high class manufacturing concerns, and (3) by the fact that cooperatives tend to put an end to a kind of competition that is unproductive and has been known to occasion friction between entire nations. Rival purchasers from different nations are less likely to cause friction between governments than rival sellers, each attempting to preempt a particular market.

I am not disposed to maintain that either the capitalistic corporation, the government, the cooperative shop, or the Rochdale cooperative has the final word for all industry. They represent many different trends and will undoubtedly, if human society is actually moving upward, work out into their own planes of usefulness, or at least the more useful will survive. The success of each in terms of the higher good will be, however, in direct proportion to the acceptance of responsibility by all those who take part in the industrial process or are influenced by it, in other words by you and me. I confess to a dislike of the profit system, and a sensitive mind can hardly enjoy its advertising accompaniment in which the horrors of a prison camp or the slaughter of several thousand men may be juxtaposed to a selling campaign for someone's lipstick or shaving cream, but I recognize that these things are inevitable just so long as the responsibility for industry is left with minority groups insensitive to religious feeling. The dangers possible from governmental control have been highlighted by the testimony of an Austrian refugee economist, Frederick A. Hayek, in *The Road to Serfdom*, but I cannot think that, even if the functions of government were considerably extended, such an extension would be fatal to us if we really assume the responsibility for the kind of government we have. Cooperative shops may yet succeed when responsibility is conscientiously shared by their membership. Numbers of Rochdale cooperatives have failed, but here again responsibility has been the deciding factor. Practically none have failed where responsibility has been assumed.

Responsibility in international affairs also rests with us. We shall have another war only if the world is willing to have it. Even should our present efforts for an enduring peace fail, which God forbid, self-interested leaders cannot precipitate us into another conflict without the support of the masses of mankind,

and it is even possible for the masses of mankind to veto warfare *if* so disposed. If we could count upon such action we could be sure that wars would end.

NEED FOR THE RELIGIOUS MOTIVE

The responsibilities of which I have been speaking may not impress you as motivated entirely by religion. Many who accept responsibilities do so for personal, this-worldly ends. The old phrase "honesty is the best policy" gives their attitude in a nutshell. I may add that it is fortunate for all of us that the rawness and inherent brutality of outright selfishness are modified by this long-range type which is willing to cloak its real nature and even promote genuine reforms for personal advantage. But I must add at once that you cannot depend upon any type of selfishness to drive humanity uphill. Christian reformers need not necessarily be martyrs but they must be prepared for such a possibility. The blood of the martyrs is the seed, not only of the church but of all progress. Semmelweiss, who was responsible for saving the lives of thousands of women in childbirth, was hounded to death by old-line physicians. The inventor of the power-loom had his machine confiscated and was banished from his native city of Danzig. Inventors of devices which convenience us all were ridiculed, social innovators have been ostracized, and those who have interfered with the profits of the current system, whatever the current system happened to be, have been starved and slain. Not all of the victims were religious men, but trust in a better future stems ultimately from religion and the nearer it touches upon human lives the more pronounced is the religious element within it. In making an invention one is thinking somewhat of the convenience of others as well as of one's self. In suggesting an improvement in medical practice, or reform in political or social life one has human happiness of a higher order in mind. If our religious belief is profound and sincere, it will help to point the way to a happier view of life both here and hereafter, will contribute a more intimate and comforting sense of the love of the Divine Being. We will certainly accept our responsibilities.

The return of Eden, that is a more perfect society, was visualized in the descent of the Holy City, but it will not descend unless *we* help to bring it down.

The Church's Social Responsibility

ELISABETH RANDALL

IN considering the social responsibility of the church, it is my hope that we all together may do some creative thinking. Just what is this responsibility and how may we meet it in these important and crucial days so full of problems and opportunities?

One day as I was thinking over how to approach this subject, I heard a great roaring sound, and looking out my window found the sky filled with airplanes—many groups of four, in perfect formation. They were from the carrier *Wasp*, seventy-five in all. In each one the young pilot was guiding his plane swiftly and surely over the countryside, over fields and rivers and cities—over all the safe, small world we used to know when we were young. It was a wonderful and awe-inspiring sight, and somehow the picture seemed symbolic of our world today. How our scientific knowledge has grown! But our growth in spiritual qualities has not kept pace.

Hasn't the church a responsibility right here and now—to develop an enlightened social conscience? First there must be a greater awareness on the part of all of us as to just what is going on in the world, and then must come the cultivation of an adequate, informed sense of social responsibility to guide us and to urge us on in the business of building a better world.

All life is a matter of relations with others—relations of individuals with individuals, of individuals with groups, of groups with other groups. There are three fields where I feel there is particular need for greater awareness on our part, where our social conscience should function at the present time—relations between nations, between races, and between classes. By the last I mean specifically the relations between labor and capital (or management).

INTERNATIONAL RELATIONS

Thinking of relations between nations, we all recognize the urgent need today for the establishment of world government.

What can the church do about this? Surely it can prepare the ground for international organization—it can cultivate citizens with a broad and far-reaching outlook, worthy and capable of world citizenship. This means the elimination of narrow provincial notions with undue emphasis on national sovereignty. It means readiness to share the good things of our nation—not trying to maintain a higher standard of living at the expense of less fortunate nations. It means eradicating the spirit of hate, so prevalent in war-time. It means binding up the wounds of war, both physical and spiritual. Because of the very nature of the church, and because of its universality, it would seem to be especially in its province to teach and develop world citizenship.

We need also a greater understanding of other nations and their problems. Opportunities are near at hand for us to become better acquainted with other national points of view. As one example, the International Relations Department of the Massachusetts Council of Churches has a radio program over WEEI at 5:30 each Thursday, when the chairman, Dr. Carl J. Friedrich, interviews each week an outstanding international expert. The more we know about other nations, the more we are aware of their problems, the better able we shall be to understand them and work with them in our efforts toward a better world.

RACE RELATIONS

Let us consider next the relations between races—and I do not mean somewhere on the other side of the world, nor even down in our “deep South.” I mean that we should think of the problems right here in our own neighborhood, our own everyday contacts with Jewish people, with Nisei—Americans of Japanese parentage, and with Negroes. We may not *like* “mixing,” as we say, with other races; but here we find ourselves on God’s earth with all kinds of races, not pure races, but already mixed. What are we going to do about it—add to the tensions already existing? Or shall we try to help solve some of the problems? Are we going to rest content with the theory of “white supremacy,” feeling rather comfortable and secure ourselves? Or shall we seek justice for *all*? I read in a recent magazine that “Race, detectable by physical differences, simply offers a lazy way of classifying groups of people.” Basically the problem is one of human relationships.

What can we do toward insuring fair employment practices for Negroes? If we would at least occasionally read the Negro press, it would help us to appreciate their point of view. To quote an article in a recent *Pittsburgh Courier*, many "interracial-minded big businessmen do not practise their precepts," when it comes, for example, to the employment of Negroes in the large department stores and advertising in Negro papers.

What can we do to help with the relocation of Nisei, in their effort to find employment and suitable places to live? There is a small hostel in Boston, at 6 Walnut Street, established for the purpose of caring for Nisei during relocation proceedings. Inasmuch as the hostel is quite limited in space, it offers an opportunity for others who are interested to assist in this undertaking. If you have some rooms to spare for a few days—the need is temporary in this case—why not get in touch with this place and make a practical experiment in meeting and being of service to people of another racial background than your own?

CAPITAL AND LABOR

The third field of human relationships we are considering is that of labor and capital, or labor and management. I have wondered many times why there isn't better understanding and sympathy between the church and labor. We read in the Bible in the story of the Lord's life on earth that "the common people heard Him gladly." In contrast to this picture, something seems to be lacking today in the way of close contact and sympathetic understanding between the church and laborers as a class.

Again in this field there should be more awareness of conditions as they actually are. We should seek a better understanding of other people's problems. What can we do to help during these days of reconversion from war to peacetime work? For management, there are funds to bridge over the period of conversion back to peacetime industry. Meanwhile what about the laborers? What about the fear of unemployment? The other day I heard a professor of theology say that men are more driven by their fears than they are drawn by their loves. Opening up a recent issue of the Socialist weekly, *The Call*, there on the front page was a cartoon depicting the world with a huge bogey of unemployment perched on top.

Don't we need to get a better understanding of what lies behind the strikes we read about? We should not be satisfied to read only the big daily newspapers. After all, these papers are controlled by capital; they present one side of the story. We should also read the labor press and get their point of view. Perhaps we won't *agree* with some interpretations of a given situation, but it is very stimulating to read something we don't agree with. We can then ask ourselves: Why is it we don't agree? What are our own sources of information? Are they so much more reliable than the other fellow's? Perhaps our own sources are rather limited, after all. Perhaps there are some phases of the problem of which we have been unaware. All this not only emphasizes the necessity for checking our sources of information, but also indicates how our whole outlook may be broadened and our understanding deepened.

NEED FOR A PROGRAM

If we recognize that the church has a responsibility in these three fields, I believe this reaches out in two directions. First there is the need for educating ourselves. Then when we have become more aware of existing problems and conditions, our social conscience pricks us and we must do something about it. As an active church organization we should have a program of social action.

As initial steps in planning such a program, I have three suggestions to offer. The first is rather negative; that is, I hope we don't just appoint another committee and then feel that we have taken care of the matter. What existing committees have we which might function more efficiently in the light of present needs? Secondly, should we not be more hospitable to the ideas of the young people, while they are still overflowing with the enthusiasm and courage of youth? I feel sure that if we enlist their support in the formulation of a social action program, their contribution will be of great value in carrying it out. And thirdly, perhaps what we need above all is a re-dedication of ourselves, a renewing of our purpose to develop an enlightened social conscience and to deal effectively with the problems and the opportunities before us in building a better world.

The Problem of Race Prejudice

BETSY SCHELLENBERG

YOUNG people contemplating the world of today and its trends into tomorrow cannot fail to realize that one of the paramount issues before us is, and will continue to be, race prejudice. Those who subscribe to the fundamental Christian precepts, who truly hold to American ideals of democracy, must indeed be deeply concerned with the vast amount of race prejudice, and actual race hatred, which one meets.

Every day, in every walk of life, you may encounter prejudice and often actual hatred of other races. You may have been startled, as I have many times recently, to hear those of your own cultural and educational background voice rabid opinions expressing violent emotion. Somehow, we always expect *our* particular friends to be more clear-sighted than such a reaction reveals them to be. Yet, unless we desire to be very "ostrich-y" ostriches, we must admit that race hatred is indeed rampant in our America today.

Hence we have this present paradox. We have been engaged in total war against powers whose primary doctrines, permitting them to commit the most bestial outrages, were based on race hatred. We disagree (we say) with the Nazis—with their theories of a superior race and with their persecution of the Jews. Yet, on every side, in every day conversations, we hear opinions which add up to a firm belief in the absolute superiority of our own race. Although our Jewish hatred has not yet taken to physical violence, as it has in Germany, we crucify the Jews economically and spiritually, every day of our lives. And do we not also crucify the Negroes and the Japanese in like or worse manner?

The Axis, whom we opposed, had clearly defined ideas upon the subject of race. If we are to be worthy of our victory, we must have ideas equally clearly thought through. If we desire the continuance of the Christian democracy of which we are so proud, we must be certain that these concepts are intelligently formed.

SCIENCE DISPROVES "RACE" THEORY

Professor Ruth Benedict and Dr. Gene Weltfish of Columbia University have published a very complete little pamphlet en-

titled *The Races of Mankind* in which they show quite conclusively the fallacy of current racial concepts. Science has proved, what the Bible and Adam and Eve long ago propounded, that all peoples of the earth are a single family and have a common origin. The intricate composition of the human body, the functions of its organs, and its duplication in all human beings could not have been possible, had we not all sprung from a common source.

The unity of the human race is not only proved by its anatomy, they say, but by the close similarity in what all races are physically fitted for. No difference among human races has affected limbs and teeth and relative strength. No one race is biologically out-fitted like a lion and the other like a lamb. All races of mankind are equipped either to plow or to fight, and racial differences among them are in non essentials, such as the texture of head hair, shape of the nose or head, and the color of the eyes and skin.

There are tall and short people all over the world. Head shapes of people of one nationality are as varied as human requirements will permit. Science, too, has outmoded the phrase "blood brother." All blood is the same—Aryan, Jewish, Negro, Japanese, or American. Plasma made from any of these groups can be used to save the life of any one of the others.

As for skin color, the scientists have a simple explanation for this, as well. It is determined by the varying amounts of two special chemicals, plus the closeness of the blood vessels to the surface of the skin. All human beings have both of these chemicals. All are also endowed with the blood vessels. Skin color results from nothing more than a variation in degree of each of these items.

It is the Caucasian Race that inhabits Europe and a great part of the Near East and India. It is subdivided into broad bands that run East and West, with the Nordice in the North; the Alpines most commonly found in the middle band; and the Mediterraneans in the South. It is interesting to note from this information that the distribution of racial subtypes is just about the same in Germany and in France. Both are mostly Alpine, and both have Nordice in their northern regions.

It is a falacial belief that Aryans, Jews and Italians are races. Aryans are, actually, people who speak Indo-European or Aryan languages. Hitler used the term, however, in many ways, depend-

ing upon his purpose at hand. Sometimes (for him) Aryans are blond Europeans, including the Scandanavians. Then again, he may use the term to denote the German people, whether blond or brunet. One of his most amusing usages of the word, I think, was when he indicated as Aryans all those who agreed with him politically, including the Japanese. Jews are people who practice the Jewish religion and they are of all races—even Negro and Mongolian.

Throughout history man's nomadic habits have made racial distinctions impossible. In the early days whole tribes of people wandered over the face of the earth, settling and resettling and intermarrying. A mingling of cultures and human characteristics resulted until today, all over the globe, we have a composite of mankind.

"RACE" AND ENVIRONMENT

"I am superior because I was born that way—of a superior stock," such is the cry of the man who carries in his heart race prejudice. But science quite coldly disproves this concept, stating that any man is as he is because of the "breaks" he has had since birth. The Columbia professors tell of the careful investigation of intelligence which has been made in America among the Negroes and the whites. During the first world war intelligence tests were given to the American expeditionary forces. It is true that they showed that the Negroes made a lower score than the whites. But the tests also showed that the Northerners, black and white, had higher scores than the Southerners, black and white. Expenditures in the South for schooling at that time, were very small compared to money spent for education in the North. The lack of intelligence evidenced by the Southern scores was due to environmental conditions. The tests further brought out the fact that the Negroes who had had better "breaks" since birth than the whites made considerably higher scores.

The Nazi's concentrated education of their young in itself refuted their claim to racial superiority. Certain kinds of teaching were compulsory in their schools. Homes where anti-Nazi were present, were broken up. Boys were required to be members of certain youth organizations. In this way the Nazis formed a Nazi national character. But—and this is the interesting point from a

racial standpoint—it was a deliberately trained character, and not one which resulted from inborn racial superiority, as they would like us to believe.

By and large, it seems that man will act and speak as the people around him speak, regardless of his so-called racial heritage. Simeon Strunsky in his recent book about New York, entitled *No Mean City*, opens his chapter on the Jews with this quotation:

Nothing can exceed their activity and perseverance in all kinds of speculation, handicraft and enterprise which promises a profitable pecuniary result . . . This sordid object forever before their eyes must inevitably produce a sordid tone of mind and, worse still, it produces a seared and blunted conscience on all questions of probity. I know not of a more striking evidence of the tone of morality which is generated by this universal pursuit of money.

After relating several other questions similar in nature, Mr. Strunsky goes on to say that the above words were written by a Mrs. Frances Trollope in her book entitled *The Domestic Manners of the Americans* and that the material for the above passage, written about the American people, was gathered when there were very few Jewish people in our country.

Almost from the very beginning of this nation [he says] foreign observers have stressed in the American people traits that critics of the Jewish people have immemorially emphasized. Basically then, the true Jewish story is just the opposite from the traditional version, enormously popularized by Adolf Hitler. . . . The Jew is not engaged in a conspiracy to impose his own life forms on the Gentiles. He is rather the most malleable of raw material, taking form and color from the local Gentile environment. There is no diamond-hard Jewish core which makes a single type of the German Jew, the Russian Jew, the English Jew and the American Jew. According to the geography, he is more Russian than Jewish in Russia, to the extent that he was not kept separate in a ghetto. He was more German than Jewish in Germany. He is much more American than Jewish in America.

ROOTS OF RACE PREJUDICE

Race prejudice is not an old universal 'instinct' as some would have us believe. It is, actually, hardly more than a hundred years old. Before that time, people persecuted the Jews because of their religion, not their blood; they placed Negroes in bondage because they were pagans, not because they were black.

As we look back now, we are horrified at the blood that was shed for centuries in religious conflicts. It is not our custom today to torture and kill a man because he has a religion different from ours. The next century may well look back upon our generation and be just as horrified.

As a matter of fact, race prejudice boils down to the element of fear. How shall we work against it? With every legal decision that will uphold equal citizenship rights without regard to race or color—every labor decision that lessens the terror of being laid off and enables man to have self respect in his employment—every arrangement that secures the little man against losing his property to the bank. All these, and many more efforts of a similar kind, can free people from fear. When there is no longer fear for security, people will not need to look for racial scapegoats. To the Columbia professors, the answer is as simple as that.

TREATMENT OF RACIAL MINORITIES

The Russians have done much in their country, composed of many kinds of people, to outlaw race prejudice. They were not content with the slow method of waiting for people's minds to change. They boldly struck out and made racial discrimination and persecution illegal. They welcomed and honored the different dress, the different customs, and the different arts of the many tribes and countries that live as a part of their nation. The more backward groups have been given special aid to help them catch up with the more advanced. What a difference it might make in the temper of our own country if we could learn this simple lesson from our Russian neighbors!

Instead, what do we do with our racial minorities? The evacuation of the Japanese Americans from our West Coast upon the heels of our entrance into the war, is an interesting example. Carey McWilliams in his book, *Prejudice*, has made some thought-provoking observations upon this subject. He says, in part:

A precedent of gravest possible significance has been established in ordering the removal and internment of this one racial minority. This precedent has been established not by a locale or state or region, but by the government of the United States. . . . For perhaps the first time in our national history the federal government has singled out for particularly harsh treatment a section

of our population and has based this discrimination solely on racial grounds.

Mr. Ferner Nuhur, quoted in the same book, is even more far reaching in his condemnation of the evacuation of the Japanese. He says:

When I consider the depths of fear out of which has come our action in the evacuation and detention of our people of Japanese descent, and the degree of unbelief it represents in our own ideas, I have forebodings not only as to our usefulness in the evolving of a world culture, but of our survival as a culture in the world. In numbers this group is one of the "least" among us. In significance it is one of the most important. Our ability to be faithful in this "least" is a test not only of sincerity but of fitness. How can we suppose ourselves ready to bring freedom and security to hundreds of millions of Asiatics, when we have shown ourselves incapable of maintaining the minimum rights of a hundred thousand citizens of Oriental ancestry at home?

It is my belief that we would do well to ponder long over Mr. Nuhur's words, as we set about to welcome back today these Japanese Americans to their Pacific Coast homes.

But—Japanese, or Negro, or Jew—it is all the same problem. It is a problem about which we, as avowed Christians, should be particularly concerned. For if we, with our fundamental beliefs in the brotherhood of man, are not able to see sanely and clearly the fallacy of the current racial concepts and race prejudice, how can we expect these without our religious background to feel any need to face and deal squarely with the problem?

You may have been moved, as I was, when reading Quentin Reynold's book, *The Curtain Rises*, at a passage near the close, when he had returned again to America from abroad, and was resting at a well known resort. Says Mr. Reynolds:

At the resort a man asked me where I lived. I told him I lived in New York City. "How awful," he said, looking at me sympathetically. "All you see there are Jews!"

"I'm used to being with Jews," I told him. "Where I've been lately the place is full of them."

"Where have you been?" he asked.

"I've been with the First Division in Sicily," I said. "Full of Jews. It will please you to know that an awful lot of them were killed."

He looked at me and blinked, not understanding, and I walked away because I was afraid that I might get sick or slug him.

This was the America I returned to. Our men abroad deserve something better than a country which is still stupid with reaction and prejudice. There are no Democrats, no Republicans at the front. There are no Protestants, no Catholics, no Jews at the front. There are men in uniform who, at the very best, are giving up a year or two of their lives to serve a country they believe in.

OUR MORAL RESPONSIBILITY

We have talked a lot about doing our part on the home front. We have *talked* a lot about it, but when it comes to essentials—in fact, to the most fundamental essential upon which the whole conflict has been based, what have we done?

Dr. Robert E. Park summed it up rather well when he said:

It seems to me that the Negroes and Americans who seek to be intelligent on the race question should realize that the people who have kept democracy in America are just the immigrants who have had to fight for democracy from the time they landed in this country seeking to get themselves established. . . . Democracy is not something that some people in a country can have and others cannot have; not something to be shared like a piece of pie—some getting a small piece and some getting a large piece. Democracy is an integral thing. If any part of a country has it they all have it; if any part of a country doesn't have it, the rest of the country doesn't have it

We have seen that there is no such thing as racial superiority. Coldly, science alone can prove this fact for us. We have seen further, that our democracy, of which we are so proud, cannot endure where there is race prejudice and racial discrimination. We know in our hearts as Christians, without benefit of science or democracy, that prejudice and discrimination against any of God's children is in direct opposition to the will of God. It behooves us therefore, to vow today to do everything in our power to remove from our hearts, and from those of our fellow men, race prejudice or hatred of any kind.

Our Freedom to Think

J. R. PRESLAND

WE shall do well to commence with definitions. Thinking is the capacity to observe, memorize, compare, and to draw conclusions about anything and everything that comes into the mind. It is to have ideas and to resolve them. It includes ability to receive new ideas resultant upon such comparing and conclusion. Thus does "knowledge grow from more to more."

As T. Sharper Knowlton says in *Think for Yourself*:

. . . Thinking, in the complete sense, is not merely a logical process. It is one in which known and unknown elements play a part. I call it a *search*. Thinking is seeking; success is finding. But you do not seek by using reason only. You seek with the whole mind; imagination as well as analysis, feeling as well as logic, soul as well as sense.

This capacity is essential to man. Without it man is not, but only the semblance. He is not alone in possessing it, but alone in him is it a developing capacity. Animals have some capacity of thought, but the most intelligent of them can be outwitted by the least developed normal of the human species.

HOW ARE WE FREE TO THINK?

Man not only has the capacity to think but he is free to do so. Here more than in anything else is he free. "Stone walls do not a prison make, nor iron bars a cage" is not literally true, but man can escape from the limitations which fetter his body through this freedom to think, and often does.

So far as we know there is no limit save self-imposed to the range of his thinking, nor to the experiments he may make based on that thinking. His inquisitiveness seems to be unbounded and unbound. He can travel whither he will, in what direction he will, and as far as he will. The fact of finding himself intellectually in new fields is an encouragement to him to go further rather than to turn back. This right appears inalienable as is the power of thought itself.

But this inalienable, this inherent right, is a right to do what?

It is first of all a right to think anything. There appears to be no restriction placed upon it. The mind is just as free to think that two and two make two as that they make four in the sense that it is free to state both these conclusions, or any other conclusion as to what two and two make. Man is free to think, as in his earlier philosophy he did think, that earth, air, fire and water are the elements,—the ultimate indecomposable principle; is free to think it whether it is so or not, even when, from the study of the later age in which he lives, he knows that each of these can be divided.

But, clearly, were man to use his mind only in such way the utmost confusion would result. There could be no mathematics, no agreed colours, no defined relationships, no ordered thought. Man is free to think anything in order that he may ascertain that certain of his thoughts are useful, reliable, trustworthy, and that others are not. He must systematize them. In other words, the purpose of all this thinking is that through its processes man may arrive at truth.

In this sense it would seem there is a restriction, a limitation, in his freedom to think. Yet in point of fact it is not a restriction of that freedom to think; it is the impress of an obligation to think truly which is imposed upon him. That is a question not of the range of thought but of the ethical use of the capacity of thought. It is an obligation imposed by the conscience to think the truth in affirmations. But in order to get at the truth, he must retain the right to think anything, to go back on all his premises in order that he may be free in the interests of truth to say such things as,—“It is no longer true that earth, air, fire and water are elements. I thought it was true, but it is not true. It was true, trustworthy for my purposes until I knew something more of the facts; it is true no more, no longer trustworthy statement.”

Man is thus free to think anything; he is under a moral obligation to affirm what is true. The purpose of his thinking must be to bring him, at the end of any exercise of its function, to truth.

It becomes, then, very important to define truth.

WHAT IS TRUTH?

Can we better define it than that which is trustworthy, because conformable to fact or reality! Ideally truth is mental concept which is in exact accord with that which is, has been, or shall be. It is a notion which exactly corresponds to a thing, or a statement, or motive, or action, or happening. Truth is a statement in the mind, or expressed from the mind in speech or writing, a statement which corresponds to all the facts to which it relates. And, being such, it harmonizes with all other such statements, it being conceded that the universe is a consistent whole. The patches of truth make up a pattern of truth.

Truth, then, in an absolute sense is that belief in the mind which exactly corresponds with the reality itself outside the mind. Independently of our preception and belief certain realities are; if we express these in terms of thought, speech and writing we are expressing the truth. In the last analysis then truth is the objective reality; in the mind it becomes rather belief, faith.

As Streeter says: "Truth, then, we must define as that Representation which we have reason to believe is the best attainable by the human mind in regard to the particular aspect of Reality with which we propose to deal." —(*Reality*, p. 44.)

We use the term truth too lightly if we do not recognize Streeter's "the best obtainable."

We acclaim as truth that which appears to us so without our being able to vouch for it in the absolute sense. Thus what we call true, make matter of belief, of faith, may correspond to that which is, was and shall be quite independently of our thinking, or—it may not. There may be great discrepancy between the thing in itself and our conception of it. In other words, we must learn that there is reality in itself and truth as we have it, that is, reality as possessed by mind. We have to distinguish between ourselves and what is outside ourselves. Outside ourselves, objectively, are the entire universe and all its parts, and the God who made them or the power which did. These objective facts are in a sense the truth; any thought which we form, and any statements that we make which rightly define those facts, is also the truth but it is so in another sense. The one is the fact in that object outside of ourselves; the other is the awareness of the fact, more or less accurate, within our minds.

THE PROGRESSIVE NATURE OF TRUTH

Because of this possibility of discrepancy between the reality-truth and the belief-truth, belief-truth must ever be susceptible of adjustment, modification, amplification, clarification and so forth. What is true at one time is not necessarily true at another. We have constantly to be ready to restate our position in the hope, and for the purpose, of diminishing the difference between reality-truth and belief-truth.

Thus at one time, as we have seen, the elements were believed to be four,—earth, air, fire and water. They were thought of as indivisible. It was true, as far as knowledge then went, to say elements are indivisible; earth, air, water, fire are those elements. But with the coming of modern science it was seen that each of these was divisible into chemical contents. It was still true that elements were indivisible, but not that earth, water, air, fire were elements, in the sense they had been, let alone the only ones. But then came the electronic theory. No longer might it be said that the chemical elements were indivisible. They could be split into electron and proton, or protons and neutrons. If these are elements at all it is in some other sense than that one-time fundamental one of indivisibility.

Live thought is thus ever revision thought. The serious thinker is always prepared to re-examine his premises. He is just as careful about the accuracy of these premises as of his conclusion. The conclusion, even then, may be right and wrong. Right because in logic faultless; wrong because built up from the error of a wrong premise. If he finds himself reaching conclusions which conflict with others well established, he begins to look back and examine the assumptions of his premises; should they be confirmed, and it be vital in his particular search for truth, he tests the validity of the well-established conclusions. For him truth is not static; it is progressive. That is to say, he is not so sure that what he has been stating in his own mind, through the spoken and written word, is so in agreement with the objective reality as that it has no need of revision and restatement.

Truth is not thus easy to come by, except in a relative sense. By that I mean that we can only state that a given proposition is true provided that there are no unknown factors which invalidate it.

We arrive at truth by three methods,—by deduction, by induction and by revelation. With the first two, which are those of the scientist and philosopher I need hardly detain you, but I must with the third, that of the theologian, for it is with him that we are most concerned.

TRUTH AND REVELATION

The theologian thinks he has another way of arriving at truth, or supposed truth. He says, you can arrive at it through revelation. There are certain values, he urges, which man cannot find for himself. By inductive and deductive methods, through observation and experiment, man can study nature,—as a scientist—and learn more and more about it. He can meditate on matters of human relationships, the province of the philosopher, and learn much. But the things that are beyond cannot so be ascertained. Man receives them, and can only receive them, because God put revelation ideas into man's mind. No question of his would ever show them to him. Revelation must be accepted as true on authority; it is of faith not of reason.

The very God idea itself would never have entered man's mind unless God had put it there without any searching on the part of man. The scientific spirit, observation, reason, it is urged, would never bring the idea. So with all such concepts as God's providence, for man's redemption; as life after death and the nature of it. But, through revelation, he does receive a whole system of ideas, usually, if not always, one part after another until the whole is built up, to inform his mind about the values he could not for himself search out.

Because these ideas are beyond his capacity of research, they must be received by man as matters of faith. He is not competent to deny them. The beliefs in his mind, because they are given to him by inerrant wisdom, correspond with the facts outside of himself. He must rely on faith. Mortimer in *The Creeds* says:—

Faith has been most briefly defined as "assent on authority", that is, the acceptance of a proposition as true, not because we perceive its truth, but because we have confidence in the person who tells us it is true. There is also bound up in the idea of faith the further notion that the assent is in itself good and to be desired. Hence faith is not solely an act of the intellect, but

an act in which the will has part, for the act of the intellect is induced by the will, the assent of the intellect to what is true in the proposition being determined by the assent of the will to do what is good in it.

It seems to be true that in these deep reaches of comprehension man may, and even must, bring into service a quality which transcends formal reason altogether. It is the faculty of feeling or perception. Man is here entitled to bring into his philosophy of life reliance not on what he can prove, but on what he can enjoy. As Santayana, poet and philosopher, puts it:—

O world, thou choosest not the better part!
It is not wisdom to be only wise
And on the inward vision close the eyes,
But it is wisdom to believe the heart.
Columbus found a world and had no chart
Save one that faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science, and his only art.

The man who says "I believe in God" may be utterly unable to defend by argument his faith. The man who says I believe that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" may not be able to counter any argument that Jesus was the son of Joseph and Mary, based on an analysis of Scripture as literature, any affirmation—in another direction—that He was Jehovah in human form. Yet, for him, therein Jesus Christ is the central fact of comfort and strength in the present life and hope for the life to come.

Now assuming that there is any difference in kind between what is termed revelation and what is termed discovery this fact remains, little appreciated and less acknowledged, but of vast importance. The person who accepts a faith does so because he too has used a process of inductive and deductive thinking, because he has—up to a point—exercised his freedom to think.

He may have made mistakes in his premises, or he may have proceeded faultlessly. The result in the latter case will be that his accepted revelation is correct as far as it goes; in the former case he is floundering in the bog of bigotry. Further, where his thinking has been sound, if he declares what he accepts as the *whole* and not the *so far* truth the bog lies immediately before him.

FAITH AND REASON

Any man accepting a faith, a revelation-affirmative, has to justify that to himself at the bar of reason, and there, too, he has to justify his faith before others. Always an "I accept because . . ." comes in. "I accept this because it is in the Bible." "I accept this because Holy Church teaches it." "I accept this because it is stated in *Science and Health with Key to the Scriptures*." "I accept this because the Lord states it."

All such statements are attempts to show the reasonableness of the faith received; the believer resorts to the tribunal of reason, of inference, of deduction and induction. He must defend his faith. "Why do you believe in Holy Church?" he is asked. "Because it has come down from the time of St. Peter, who was the first Pope, and who was a disciple of our blessed Lord, who gave to him authority to bind and loose." "Why do you believe that the whale swallowed Jonah?" asked some one of the dear old lady. "Because," she replied, "the Bible says so, and if the Bible told me that Jonah swallowed the whale I would believe it."

From the simple minded and least sophisticated to the most astute of thinkers—sophisticated or not—there is at the back of the belief not only a certain emotional satisfaction to the believer himself, but also an intellectual defence. The system of dogma, or the particular tenet, appeals to him as true, satisfying. He will defend it as the most reasonable thing he knows.

"Religion," says Streeter, ". . . starts with the method of anthropomorphic intuition, but is compelled, on pain of degenerating into superstition, to check results as reached by reference to facts and laws of the purely scientific order."

The thought emerges that when any man makes a claim for the reliability of that which he receives as revelation—through Holy Church, Bible, Writings, or what you will—he makes a claim which is in a very real sense dependent upon his own capacity to assess the worth of that revelation. If he cannot err that which he accepts is indubitably true; but if he is liable to error, through imperfect knowledge, or bias, some form of self-interest, through any circumstance of time or place, then that which he accepts may be and may not be true.

WHY NO MAN'S THOUGHT IS INERRANT

But can it be said of any man that he cannot err in his thinking on these sublime matters, or that his perception is pure, or that grace abounds so that he is faultless in faith? C. J. Cadoux in his recent book *A Pilgrim's Further Progress* says:—

Each theologian brings to his task certain subjective characteristics peculiar to himself or shared by only a certain number of his fellows.

And Swedenborg:—

The mind of one person is in no case altogether like that of another, but (that) the number of differences as to affections and thoughts is exactly the same as the number of human beings.—
(A. 4149.)

And again:—

Let it be understood that every man is his own will and his own understanding, and that thus one man is distinguished from another. And since the will is the receptacle of love, and therefore of all the good of that love, and the understanding is the receptacle of wisdom and therefore of all the truth of that wisdom, it follows that every man is his own love and his own wisdom, or his own good and his own truth. A man is a man for no other reason than this, and nothing else in him is man. As regards the Lord he . . . became good itself and truth itself, thus the Word.—
(T. 263.)

It is important to recognize the limitations involved, the influences of the selfhood. No man's thinking processes are inerrant, or rather provably so, because no man has of necessity all the facts, the relevant facts, or places the exactly right emphasis on what he has, or from some unappreciated interest has not distorted them.

Failure to recognize this accounts for the great variety of revelations, accepted faiths, authorities, infallibly true dogmas, doctrines and churches. Men group themselves into groups of greater or less number, but within his group each has his own distinctive quality of thinking and of emotion. Thus you have millions of Mohammedans, the group Mohammedan, but each is other than all the rest; so with Hinduism, Buddhism, Judaism, Christianity in all its forms, groups and individual exponents.

One of the dangers besetting each group is that those who

belong to it tend to keep within their own range of thought, a certain set glossary of terms. They can, because they only will, think within that range and system. They surrender their freedom to think in the belief that they have secured for themselves the truth—they lock themselves within.

Revelations so accepted are often contradictory, because what a man perceives to be true, and what he thinks to be true, is not entirely a matter of objectivity; it is a matter also, and even chiefly, of subjectivity. The reality-truth, the belief-truth are not in correspondence; only more or less so.

There may be much merit in a system of doctrine, but the subjective is only put to the test when thought can freely pass from it, and its terms, to another, and can endeavor impartially to weigh the one against the other.

The whole of this discussion is, of course, meaningless if behind and within the universe there be no final reality. It assumes that there is reality outside of ourselves, objective to ourselves. Yet that supreme reality, intelligence and purpose behind all does not reveal Himself in the sense of making His objectivity so known that there is no escaping from the fact of it, and acknowledgment of the essentials of it, and acknowledgment of its activity. If He did there would be no speculation whatever; He would be more obvious and less arguable than anything else.

The very opposite is the case. It is in the God-concept, in the revelation sphere, that man has his greatest divergence of opinion. And the Lord does not ride rough-shod through the subjective states of man. He uses them. By their means is man led towards objective reality. By their means what he has, even though not true in itself, becomes true for the time being and thus the means of further enlightenment.

With man there is no pure intellectual truth, that is truth Divine; for the truths of faith appertaining to man are appearances of truth, to which fallacies of the senses adjoin themselves, and to these the fallacies that belong to the cupidities of the love of self and of the world. Such are the truths appertaining to man. But still the Lord conjoins Himself with man in these impure truths, for he animates and vivifies them with innocence and charity, and thereby forms conscience. The truths of conscience are various, that is, they are according to each person's religion; and these truths, provided they are not contrary to the goods of faith, the Lord will not do violence to, because the man has been

imbued with them, and has regarded them as holy. The Lord breaks no one, but bends him, as may be seen from the fact that in every dogma within the church there are some who are being gifted with conscience, which conscience is a better one in proportion as its truths approach more closely to the genuine truths of faith. . . . (A. 2053.)

NEED FOR AN AGNOSTIC ATTITUDE

Now if my analysis of man's processes of thought is correct; if I have spoken truly, then it becomes clear that there is a basis for, and need of, agnosticism in all valid thinking, and especially so in those regions of thought where men most differ. A man can never rightly go further than "So far as I can see" and that very admission is an admission of the possibility of factors of which he has not present awareness, factors which, did he know them, might modify his judgment, his faith.

This factor of agnosticism is a safety valve through which excessive zeal and pride and assurance can escape to the greater efficiency of the thinker.

It involves a different concept as to what is the right attitude towards any accepted truth, dogma, theology. Such is not to be accepted as revelation at all, in the old sense, in the sense of something which God has made known and from which there is no escape. That has been the bugbear in so much church thinking. Roman Catholicism worked out its theory of the infallible Church; Protestantism, the infallible Scriptures, The Church of Jesus Christ of Latter-Day Saints that *Book of Mormon*, written, so it was stated, "upon plates of gold," and so on.

The right attitude appears to be the scientific approach. It accepts a faith not as final, but as a standard from which to think. It is prepared to set up against each dogma, each supposed truth, another which differing from it is also claimed to be a principle of truth. It does its best to free the whole mind of the thinker from prejudice, from the sloth of the accepted. It recognizes that the authority only knew up to a point, and may have made errors in what is expressed. It takes into account the pull of training, self-interest, defense of consistency, tradition. It recognizes thesis, antithesis, and finishes by confirming the thesis or the antithesis or it arrives at a synthesis. This is the most likely result because in probability there is something of truth and of error in both.

This is an approach which breaks down barriers, which finds agreements, which increases harmonies, which brings men into new sympathies, into a greater respect one for the other. Of necessity it takes man onward beyond himself into the region of perception because the man has to appeal to some influence beyond his own rational, however enlightened. He has, with his adversary, to make appeal to the throne of God. He belongs to the Holy Catholic Church because to that which embraces all men of goodwill and sincerity, and with other such he quests for truth nor ever claims that with him is the sole depository of the secrets of the Holy Spirit of the Most High.

EDITORIAL

The fate of the world for several generations will depend in large measure on America. And the role which America will play will depend in turn on the clarity of our vision.

From vision comes strength. The world needs a strong America, but we need to be sure that our strength is real. Physical strength is not enough. The brute force of the bully is the attempt to conceal a deeper weakness, not only from others but from himself. Inner strength springs from devotion to something greater than ourselves, so clearly envisaged as rooted in reality that nothing can shake the recognition of its worth or destroy the conviction of its ultimate triumph whatever the fate of the individual. Without such a cause to claim our devotion we stand alone against the universe and at the core of our being we are afraid. We dare not look within ourselves and when we look out we see a hostile world. Unless we meet it with aggression we know we shall be overwhelmed by it.

Of course no man lives entirely to himself. He never lives completely alone. He is born into a social group, the family, which in turn has a place in a widening circle of other groups, culminating in the nation. Each demands some subordination and devotion and gives added strength and protection. But in the end the result is the same unless these groups themselves are seen as serving some greater cause than the self-interest of their members. Otherwise they simply reflect their basic insecurity. Internally they are torn by conflicts arising from varying interests, while in relation to other groups they become aggressors as soon as they recognize a threat to these interests. Foreign policy is marked by opportunism and inconsistency. If internal strife and confusion threaten to weaken dealings with foreign powers the obvious remedy is a dictatorship which tries to enforce domestic conformity and suppress divergent interests. It is all too easy to see signs of these tendencies in our own country.

Such a complicated situation cannot be simply dealt with. It must be attacked on all levels, beginning with the basic insecurity of the individual. It involves clarification of purpose, thought and act. One important phase of the problem may be described as a clarification of our national self-consciousness.

Every individual has a certain conception of himself which enters into all he does and which determines his approach to every situation. He thinks of himself as having certain ideals for which he stands and these determine the way he habitually acts. He may be a crook, but he has never double-crossed a pal. This consciousness of one's self is the basis of character. Without it there is no consistency in dealing with experience. Unless it grows and deepens, the personality is stunted and shallow. The same thing is true of nations. So far as their citizens have a consciousness of their nation as having a character and ideals for which it stands at whatever cost, the nation will be strong. So far as those ideals are good the nation will be righteous.

If one reads much American history, especially of the earlier part of the last century, he is soon aware that Americans of that period did possess just such a consciousness of themselves as constituting a nation which stood for certain principles rooted in the nature of things. Freedom and equality and the worth of the individual were living ideals which determined domestic legislation and foreign policy. Today we pay them lip service, but the force has gone out of them. Since we are not ready to admit that we have abandoned them we are led into inconsistency and hypocrisy in the effort to maintain the pretense to ourselves.

If our nation is to play its proper part in the post war world we must recover our sense of devotion to fundamental principles. It will not be enough to try to build them up by the ancient arts of ballyhoo or their modern counterpart, propaganda. A purely emotional adherence is not enough. We must reexamine our principles and their bases. They need to be criticized and deepened and brought into relation with the rest of our knowledge and to the vast new possibilities for the production of values far beyond what our fathers could imagine. To the extent that we can do this successfully America will be able to assume her tremendous responsibilities for the future of the world.

F. R. C.

DREAM AND WILL

The discovery of atomic energy left its discoverers, even more than the rest of us, aghast. The safeguarding of the unpredictable use of that energy is baffling the governmental world.

Articles appear on "Where is God?" and there is little thought how much He is involved. God? Involved in the seismic rumble of the

most dreadful weapon yet evolved? A certain law of Divine action is not too widely appreciated. This is that He is very busy "from firsts" (as our teachings put it) "by lasts" to get something done "in intermediates." That law is written large on life. Creatures of the spirit as we are first of all, we are committed, however, to a physical existence, and only so brought to our destiny in an immortal world. That is the steady tread of the generations before God. The law is exhibited in history, too. God proposes, in mankind's potential oneness, a single vast human family and "one world"; in due season, He contracts the physical world into the close neighborhoods which are now the fact; and then in the intermediate region of human choice and decision He urges that we achieve the neighborliness which befits the neighborhoods. The law mentioned is even witnessed to by the atomic bomb. For long ages God has held before us the dream of international amity, and we have entertained it in sentiment and aspiration and in futile external efforts to fulfil it. At length He lets a terrific force be discovered, which He has all along used to build up the world, but which we can use to blast the world. Providence besets us before and behind—before, by the dream, and behind, by a most dire necessity. Now shall we have the *will* for what has been aspiration and dream?

SOVEREIGNTY AND STEWARDSHIP

We see too dimly what a struggle is ahead for the moral and spiritual will. Our sights are low, on governmental policy, on armed might, on physical security. A war to keep peoples free from aggression is followed by the age-old maneuvering of sovereign states to keep the upper hand. You and I do not intend to shoot a competitor if we do not get as much business as we would like. But this aggressiveness is mixed up again by officialdoms with the problem of living at peace. Whole peoples, it must be admitted, forget, and if they forget, their leaders will. Forget what? That if there is nothing to which a nation will subordinate its course, sovereignty remains the aggressive, incorrigible force it has always been. Instead of being self-rule for the good of all, it is a nation's maintenance of itself against others. We have just fought against the perversion that there is no moral law to which a state itself must do homage. Yet we "don't know" about a world government; it might cross our national will some time. We regard uncertainly even an international law to be unreservedly subscribed to

—that might in some instance not serve *us*. In a more and more tightly drawn global society, we will not pare down prestige, military might, or the chance to go our own way. Still we move also in another direction, that of stewardship. There is a stewardship contemplated in international trusteeship, in mandates, in the United Nations charter; there always has been a sense of stewardship in the feeling that America's opportunity and freedom and light are a trust. Will nations learn to give sovereignty this more salutary form, of self-rule? Not the ruling of others, but a national self-rule in a regard for the general well being?

THE SPIRITUAL LIFE IN SOCIETY

The dream of peace has been jarred into wakefulness, and the character of sovereignty is in a crucible. For something more inclusive is in progress. The spiritual life of mankind is trying to get started and settled in areas from which it has been absent.

Educational programs emphasize as never before man's moral and spiritual education. Political leaders urge such religious principles as that all of us, the globe around, are members one of another. Conferences of management and labor find it quite necessary to rise to a level of good will and humane principle in attempting to solve their problems on lower levels. Sanctions of integrity and of good faith are knocking at all manner of doors for admission to discussion and action. A more significant spiritual life is pushing to notice there than within most church doors—more significant for human society. For that life and its standards, its struggles and its triumphs become real when they are part of the total civic and worldly existence. Without this elevation of life it does not look as though we shall go on far or at all. A new age of faith is begging to be welcomed, in revulsion from a civilization whose "living standards" have not been moral and spiritual standards, but food and clothing, cars and houses, radios and refrigerators.

We have just blasted this outward civilization to pieces, and poured out its wealth for something we deemed more worth while. We undertook to fight a war in humanity's interests, as though we thought something of stewardship. It would seem as though a further spiritual striving is urgent. What will safeguards against a wild destructive force avail, or the best arrangements for world peace, without good faith all around?

W. F. W.

RACE PREJUDICE

What can be the feelings of those men, returning from world battle-fronts, who have learned racial tolerance from their war experience, when they read that in Gary, Indiana, five hundred white students struck to compel segregation of Negro students? Or that in Chicago two hundred white students tried to force similar segregation in a school where 65% of the enrollment was Negro?

If letters from service men appearing recently in periodicals with nation-wide circulation represent the general feeling of troops which have fought for "freedom" many returning soldiers will have only disgust for such an increase in race prejudice. Many have fought side by side with Negroes, Japanese-Americans, and others of different races and creeds. All have turned out to be equally valiant and a new understanding of racial and creedal differences has arisen among the service men.

The return of these men to civilian life will find them intolerant of our intolerance. We should expect this if we stop to realize that we sent them to war to help stamp out the power of the "super-race" and to bring to justice the nation that ruthlessly tried to destroy every Jew within its reach. Especially bitter will be those to whom we deny full citizenship, yet upon whom we felt free to call for the defence of our nation.

Perhaps the psychologists can tell us by what queer trick the human mind works itself up to the frenzy of casting millions of men and billions of dollars into battle to preserve a "democratic" way of life, at the same time it preserves undemocratic and anti-social practices at home. Doubtless self-preservation is a factor. Yet this very motive should lead to different conduct, for we are in for a rude awakening should these minority groups rise to claim their rights, as they are likely to do, unless we make a great deal more progress in interracial understanding.

D. P. J.

CAN WAR BRING PEACE?

Ostensibly the world is at peace. The surrender papers have been signed, the whistles have blown and the confetti has long since been swept from the streets.

But one glance at the headlines tells a very divergent story. At the

moment this is written the Dutch East Indies have once more become a battleground. China, which has been under the stress of World War II longer than any other nation, finds herself in civil conflict. Palestine is at the point of violent upheaval and Turkey wonders if she will be able to renew her treaty of friendship with Russia. Occupation leaders in Germany are on edge as violence increases. And not least of the world's troubles is to be found in the failure of the Allied powers to work out their differences at the first postwar conference.

Many have tried to lay their fears at rest by placing their hope in a great post-war religious revival. Especially from "fox-hole" or "battle-station" religion do they expect great things. But all sober reports repeat time and again that no such thing is likely to come about. When service men turn to religion in time of need, that forced experience does not change a lifetime of indifference. Even where some lasting change has been affected, men who have been comrades with others of every creed will have little use for "centrifugal Protestantism" and its constant bickering.

If never before, it must certainly be obvious now that war does no more than give some degree of protection at a time of aggression and that the greatest problems follow it. It is time for any of us who thought the capitulation of Germany and Japan would return us to a peaceful world of prosperity to reorder our thinking. The need of the hour is to plunge into the task of implementing, whenever possible, the work of those who are trying to promote peace in terms of the Master's teachings. If the Allied powers and the rest of the world continue along the course they are now following, the warnings of men who predict another war in a short time, are far from idle.

D. P. J.

"ONE STEP . . ."

Recently, I heard a gentleman voicing his spiritual indebtedness to John Henry Newman's hymn, *Lead, Kindly Light*. Even so, he felt dubious about the implications of the phrase, "one step enough for me." Might it mean that the attainment of religious conversion is a valid resting point, with no call to advance the experience? Or, emphasizing the sufficiency of one step at a time, did it contemplate a sequence of added steps to reach the goal? To me, the latter meaning appears self-evident, and I think most people would agree.

At all events, the controlling significance of each moment-by-moment

decision, of each immediate attitude and act, has never been more movingly conveyed than in the tender sentiment and haunting music of Newman's classic hymn.

In the New Church, we are taught that the Lord's glorification emerged from countless right decisions of the moment, and that His glorification is the fountain-head of our regeneration. For Him, there were many painful, struggling steps, through which He honored the Fatherly leading and discarded the dramatic vainglory which still largely sets the tone for human evaluation of life and destiny.

Never were there more multitudes in the valley of decision than today, as we face unprecedented massings of liability and opportunity. Needed are re-consecrations of the body as the active vehicle of the spirit, re-dedications of our redeemed manhood to adjustments in the common life. We cannot see the whole emerging development, we cannot name the place or scope of our own small functioning in the body of humanity, here and hereafter.

Meanwhile we walk in the kindly yet commanding light shed from the words, "He that would be greatest, let him be the servant of all." In such a light, revealing no blue-print but indicating a trusted goal, one step suffices for the moment.

E. C. H.

BOOK REVIEWS

PASTORAL WORK AND PERSONAL COUNSELING. By Russell L. Dicks.
New York: The Macmillan Company, 1945. viii, 230 pages. \$2.00.

The preface states: "It is for the purpose of assisting the average clergyman serving the average church to take advantage of the opportunity and meet the responsibility of the pastoral task before him that this book is written"; the desire to "describe the whole of the pastoral task" is also manifested. The material covers, besides a general discussion of pastoral work, the opportunities for, conditions of, and the "art" of pastoral work and personal counseling. The last three of the seventeen chapters consider the relations of pastoral activity to preaching, community resources, and the evangelistic effort.

Because the author has had considerable and varied experience as a pastor and more recently as a hospital chaplain, his treatment of many immediate situations contains a great many hints as to counseling procedure that would doubtless be helpful to "the average clergyman serving the average church." Because he has undertaken the multiple task of addressing the Protestant clergy in general, of educating it to the needs and conditions of a neglected field of endeavor, and of fitting this endeavor to the rather nondescript aims of organized Protestantism, the book as a whole seems to be not successful. This judgment, however, should be tested by the impression of an "average clergyman." Perhaps the most remarkable disclosure achieved, quite unintentionally, is that of the exceedingly confused objective of the urban ministry and of modern churches.

If pastoral work as described can be said to have a central focus as Dicks formulates it, this focus is concern for the "spiritual condition" of the recipient of the pastor's ministrations. One searches in vain for any consistent characterization of a less general sort. It is not made clear whether the term refers to the state of the conscience, the stability of a religious outlook, the ethical quality of conduct, etc., although these and other possibilities are mentioned here and there in the presentation of specific examples. It becomes evident, not necessarily through any fault on the author's part, that Protestant Christendom is disastrously lacking in any unified conception of the nature of "salvation." As a result, the "spiritual" needs and problems of the communicant must be presented on a "hit-and-run" basis of fragmentary situations

which often seem decidedly superficial. No attempt is made to relate the diverse personal problems discussed to a unified context, such as the process of regeneration. More often Dicks is concerned with the transverse relating of particular spiritual difficulties to bodily ills or to medical situations in general. Not infrequently is primacy given, in a way that unintentionally borders on materialism, to the physical aspect.

To be sure, most of the principles essential to a sound philosophy of personal counseling are stated somewhere in the book. These include: the relative unimportance of *symptoms* except as indicators of underlying troubles, the necessity for "treating persons rather than ailments," the ubiquity of causation, whether known or unknown, the transient character of suddenly achieved solutions. Unfortunately they are not always applied in descriptions of situations where their application is urgently needed. The trouble arises in part, as already suggested, from the author's inability to assume much consistency of aim or purpose in the pastoral work of the "average clergyman." It seems to be due also to a reluctance to trust the reader with an adequate acquaintance with much more than the rough-and-ready techniques by means of which the surface of a personality may be patched up. And it is clearly promoted by an attitude of undue deference toward the medical profession and medical practice.

This last influence, which is a source of frequent irritation throughout the book, gets in the way of some of Dick's basic premises. He frequently reminds us, for instance, that medical activity differentiated itself historically from priestly activity, and is now the more "successful" tail that has come to wag the dog. Yet the clergyman must generally allow the physician in charge of a sick parishioner complete authority to regulate his efforts to deal with the patient's "spiritual condition"—regardless of who the physician may happen to be! The book abounds with observations on the shortcomings of pastors, most of which are merited, but no consideration is given to the fact that there are plenty of incompetent doctors cluttering up the average clergyman's parish. The bias resulting from measuring admittedly uninstructed pastors against the performance possible in a city hospital that has known the influence of Dr. Richard Cabot is manifestly unfair to the former group.

Dicks still devotes a large amount of space to the "art of ministering to the sick" developed in conjunction with Dr. Cabot, although he

claims to be trying to "describe the whole of the pastoral task." The strength of his bias in favor of traditional medicine as coloring his whole point of view produces further difficulty in the short shrift that is given to problems of out and out neuroticism such as the minister encounters with increasing frequency. In connection with these the hidebound medical attitude is voiced in one way or another, that physical medicine must somehow be more trustworthy or more important than psychology. This is the very attitude that hampers the fresh development of psychiatry in this country. There is also much evidence of another attitude readily picked up by association with medical practitioners: that unless they have symptoms following rule-of-thumb patterns, people are probably "normal." The suggestion to this effect occurs at many points, despite the author's obvious command of data indicating the alarming frequency of quasi-neurotic maladjustments.

Again one gets the impression that Dicks is not "telling all" because he is afraid that the "average clergyman," once converted to the possibilities of fuller parish work, will develop a misguided and insufficiently instructed zeal. Surely the possibility is not an unlikely one; in view of its existence would it not have been better to produce a handbook of the A B C's rather than a full-fledged work on counseling that leaves the counselor feeling treated as a very inferior partner? No harm would have been done by emphasizing the interrelatedness of successive problems confronting the same personality, nor by insisting wherever possible that any personal problem is invariably of *genetic* significance, referring back to earlier life situations. Armed with these two principles of insight and with an adequate spiritual faith, the pastor might indeed learn by experience with people to equip himself with most of the skills the book expounds. These principles, however, are more the stock-in-trade of mere psychologists than of physicians.

In the closing portion Dicks describes the possibilities of co-ordinated effort between pastors and representatives of other professions (physicians, nurses, social workers)—and *ignores teachers!* Elsewhere he discusses the functional territories of professional workers, ministers included, in such a way as to emphasize unpleasantly an over-professionalized "specialist attitude." A pastor who is more a professional worker than he is a fellow-citizen with his parishioners, and who is continually conscious of this, is none too efficient as "a servant of the

Lord." A pastor who is able to point to his "successes" with people in the manner of a surgeon reporting his successful appendicitis operations, needs to learn a great deal about his human situation! Indeed, the book is invaluable as a presentation in cross-section not so much of how to deal with people as of the ineffectuality of Protestant ministers and churches in general. The beauty of this is that Dicks *unintentionally* performs the service without affectation—and it is a little too true to life for comfort.

H. D. S.

PSYCHOLOGY OF RELIGION. *By Paul E. Johnson, Nashville: Abingdon-Cokesbury Press, 1945. 288 pages. \$2.00.*

It has been several years since a comprehensive psychology of religion was last offered in English by any author. If on no other grounds, one may therefore without hesitation predict for Johnson's presentation a widespread interest on the part of all who are interested in religion. There are, however, other grounds of effectiveness which it is a pleasure to note. Here, for instance, is a treatment of the topic which seeks to bring together from all corners of the wide field of psychology the latest accepted findings, and to integrate these with an interpretation of the spiritual life. The central theme of the interpretation is personality, considered as the subject of experience, as an individualized process of growth, as determined by values in such a way as to respond to them through devotion, worship, and faith. A concluding chapter that strays afield from psychology considers the place and fate of religion, institutionalized or not, in the world.

Of particular value to the minister or other religious seeker who has had little or no recent opportunity to become aware of the trend and import of psychological research will be the minute and fairly well-rounded assembling of details of such research. That this material seems often to have been assembled more for its own sake than for any special use in forming the author's psychology of religion, is beside the point as far as the advantages of presenting information are concerned. The reader will find in the book summary versions of the modern theory of personality, of the psychology of childhood and adolescence, and of certain aspects of psychoanalysis. Complete documentation of these numerous items gives the book considerable value as a work of reference, apart from its other contributions. In the chapter on worship, five kinds of regular cult practices are described in detail, with

complete orders of worship included. Elsewhere one may find an especially good sample sequence of guidance interviews which illustrates the possibilities of counseling by the religious worker.

New-Churchmen will be interested in the fact that a chapter is given to "regenerative powers," in which the concept of spiritual rebirth is approached in terms of experiences of conversion, sudden and gradual. The much-studied factual data, beginning with Starbuck's, are reviewed. Unfortunately, this chapter is made to stand more or less alone when it might have been made the basis for following chapters on prayer, worship, belief, and religious behavior. In other words, the spiritual life is not equated to the total regenerative process.

The excellent discussion of religious growth might be of very great value to the New Church, which despite Swedenborg's own emphases, has yet to learn in practice, notably in the field of religious education, that training and guidance will utterly fail unless they follow the laws of growth as science has established them. As Johnson puts it: "Religious experience needs to grow intellectually. Childish concepts of God and miracles, heaven and hell, biblical inspiration and revelation, religious duties and devotion, need to grow up. Doubts are not to be feared, but welcomed, as symptoms of independent judgment" (p. 77). The reviewer, while well aware that it is precisely on these points that the New-Church prides itself on having better enlightenment than "old churches," is also aware that on these points the letter has most often been allowed to kill the spirit that brings life. The church school teacher can learn much from Johnson about why her frequently futile practices are futile; curriculum committees might learn that the principle of "remains" is travestied by seeking to throw "everything but the kitchen stove" into the first few years of life. Child psychology is perhaps the soundest and most practical field of development of psychology at the present time—and it is the part of wisdom to respect it.

The writing is generally superior, apart from the occurrence of a number of careless errors, apparently of typing the manuscript. It is clear, and the too frequent introduction of unnecessary terminology does not interfere with reader comprehension. In one sense, the worst defect of the book occurs in the last few chapters, where an attempt is made to apply the generally excellent portrayal of religiosity to what goes on in actual churches of the present day. But the reader will soon discover that no amount of special pleading can make black white in this situation.

H. D. S.

ERASING THE COLOR LINE. By George M. Houser. Foreword by A. Philip Randolph. New York, Fellowship Publications, 1945. 63 pages. 25 cents.

Among the many crucial problems facing us today, none is more pressing than that of interracial relations. We talk of the need for facing facts, for dealing realistically with existing tensions. But what actually can be done to promote racial equality, to further the cause of racial democracy?

Erasing the Color Line outlines briefly eight possible methods of dealing with race tension:—segregation, neutrality, education, political action, legal action, government action, violence, and non-violent direct action. The last-named method is described in detail, with case studies of projects undertaken to eliminate discriminatory practice in public places, such as restaurants and theaters, and also in connection with housing and employment. The closing chapter on "The Power of Non-Violence" shows the steps involved in the non-violent approach, which "ideally is a combination of both a spirit and a strategy or technique." Thorough investigation of the injustice must come first, then efforts toward negotiation, and education of the public. Public pressure and direct demonstrations are then tried, and the most extreme step is non-cooperation, such as withdrawing support, boycotting, organizing a strike of workers, and so on. Throughout all phases of the procedure, the trained non-violent direct-action group will not retaliate even in the face of violence on the part of others. Always a spirit of cooperation and good will is maintained. The accounts of actual situations where this method has been used make exciting reading. The booklet is especially recommended to those who have heretofore been unaware of what can be accomplished in a practical and constructive way by means of non-violent direct action.

E. R.

MEET AMOS AND HOSEA. By Roland Emerson Wolfe. New York. Harper & Bros., 1945. 180 pages. \$2.00.

Under this attractive title the author introduces us in a very stimulating and intimate way to these two earliest prophets of Israel. This is not just another popular, off-hand introduction; the author has spent years in first making their acquaintance himself.

The reader is first taken through the laboratory of the modern Bible scholar where he sees some indications of the painstaking research that

allows him the privilege of stepping through the pages of the Bible to meet Amos and Hosea in flesh and blood, and to walk with them on the solid ground of their native land.

Most of this technical preparation has been done beforehand by the author in his workshop, but enough still appears on the pages to allow us to appreciate the neatness of this task of making the results of the work of the scholars available to the reader. A full record of this work, together with notes supporting and explaining his findings, was to have appeared first in a separate volume. Due to circumstances that could not have been foreseen, this volume has not yet appeared, so the professional reader must withhold his full appraisal of the more critical aspects of Mr. Wolfe's conclusions. However, this should in no wise temper our full appreciation of the splendid way Mr. Wolfe has accomplished his task.

It is a wonderful treat to feel that a writer is on fire with his material, working with a contagious earnestness, an enkindling passion for the convictions thundered by the speakers in his pages. Mr. Wolfe writes with a vigor and excitement that resides in his material. His own personal opinions and judgments are never boring side-excursions that hold up the reader, but are always paths that are opened up for him through the difficult underbrush. Over all there is a lively yet sanely controlled imagination at play that helps fill in the gaps and supplies the back-drops—keeping the actors always "on stage."

Fresh and invigorating are the author's own translations which he uses throughout. The language is simple, clear, and forceful, and the accumulations of the centuries are cleared away from the original material. The prophets are thus freed to move about, and we to accompany them. We hear Amos deliver twelve separate addresses, not all at Bethel, but as he journeys to Samaria, Gilgal, and only lastly to Bethel. We see why he talked as he did, and discover why his voice had to be hushed. We meet Hosea leaping forth to pick up the torch and to carry the campaign of the spirit onward. As we come to know Hosea, we more deeply appreciate Mr. Wolfe's sympathetic treatment of him, his insights, and his ingenuity in handling his most difficult material. The reader, the new-comer and the expert alike, will be intrigued with the author's suggestions of the solution to the problems of Hosea and his wife Gomer. Doubtless, though, judgment on this moot point must be left until the accompanying volume appears.

Points such as this—and there are many of them in the treatment—

but emphasize the scope of the task that has been undertaken. The reader comes away from the book, not with an impression of important questions unsolved, but with the conviction that he has met and talked with great men on burning topics. This indicates that the author has accomplished his primary purpose of introducing a wider circle of readers to the great religious pioneers, Amos and Hosea, in the hopes that "the life of our day may be spiritually enriched and more wisely directed." "Perhaps today the generally anticipated religious awakening, which may bring us out of the disconcerting spiritual lethargy in which we live, will gain much inspiration from rediscovering the great prophetic literature of the past."

R. H. T.

